22: Wiedfeldt--39[2] F-5 (1913) 1914 Formosan Aborigines
116, 185, 224, 251 Atayal

They do not understand how to accumulate means for definite purposes. They do not store up any provisions for bad seasons, which, to be sure, is difficult in view of the damp, hot climate and the danger of destruction by termites. In general, it would be unnecessary, also, since nature is extraordinarily fertile. Because of the same lack of foresight, they know nothing about closed seasons in hunting. On the grounds of this lack of care for the future, the thrifty Chinese among whom the failure of the crops always means famine and widespread death consider the Atayals animal-like creatures.

39: Wiedfeldt--13 F-3 (1913) 1917 Formosan Aborigines
116, 153, 185 Atayal

After a period of years in which many Atayals were killed by coming in contact with the wire of the Aiyu line, which is charged with 2,000 volts, they have now found out that they can slip between the wires without harming themselves by holding them apart by long bamboo sticks, to the ends of which they have attached empty sake bottles. To think beyond immediate necessities to more remote ends and to provide for these in advance, seems too difficult to most of the Atayals. In spite of occasional crop failures, they accumulate no stores of provisions, nor do they observe a closed season in hunting or spare the young game.

"At the close of 1934 there were 536 stations with 5,509 policemen, whose duty it is to maintain peace and order, to give industrial and agricultural training to the villagers, especially the young folks, and to provide medical care. The chief objectives of this work may be briefly summarized: an invigoration of the national spirit, diffusion of the national language, abolition of long-standing evil customs, cultivation of a love for labor, of thrift, and of settled farming. (3)

3. Kokusai Nippon Kyokai, A Record of Taiwan's Progress, Taihoku, p. 62.

This ambitious program to assimilate the aborigines of Formosa, 154,255 strong, is entrusted to a Bureau of Aborigines Affairs within the Police Affairs Section of the Government General. The work of the policeman among the Takasagozoku, as the primitives are called, is in many respects decidedly unique. This guardian of the law, to repeat, is teacher, counselor, financial and agricultural adviser, doctor, nurse, and religious leader all in one. To educate the savages in Japanese manners and ideals, to [15] destroy native customs, beliefs, and traditions, and to accelerate the process of ko-min-ka (i.e., change to Imperial people) are the policeman's main duties in each village. Notwithstanding certain difficulties which have arisen in the past because of unfortunate relations of some policemen with native women, high officials, report that the teacher-policemen, assigned to the special task of savage administration, seem to

have done creditable work.

In addition to schools, young men's associations are formed to stimulate an interest in the study of the Japanese language."